

562 There are at least two other things which a Kol woman must
593 never do: she may not plough, nor climb up on the roof of a house.
784 Such matters are looked upon as serious breaches of custom and deserve
241 a penalty from the *panch*. Repeated enquiries elicited no recent
481 violations of these taboos, and there was no definite statement as to
what would be done in case they occurred. This latter taboo, however,
probably has its exceptions, as we knew of a Kol woman helping to
repair a roof on the mission house in Barela.

551 It is the rule that wives should never utter their husband's name
593 and the same is true of the husband who should never call his wife by
her name. They are addressed, rather, as the mother or father of the
children. For example if the child's name is Makkhi the husband will
address his wife as Makkhi's mother. There is another general pro-
[561] hibition to the effect that a woman should never speak the name of a
man older than herself; he should be addressed in some indirect way.

847 PARENTS AND CHILDREN. Kols say that children are Bhagawan's
858 gifts to them in answer to Sheori's prayer. Both sexes are welcome
842 in the home and there is no evidence that they favour one above the other.
Abortion is all but unknown and it is considered an evil thing to attempt
it. Apparently they know of no herb or plant growing in the jungle which
would cause it.

868 When children are old enough they are assigned tasks about the
house (there is no school besides this)—the girls learn cooking and other
household duties, gather wood and cow dung, while the boys help herd
goats or cattle, if any, or accompany their fathers to the fields where
they play about and help to bring back its produce or the wood cut in
the forest.

● 867 Almost no moral training, as such, is imparted, nor are the children
[861] severely punished when discipline is called for. "A slap over the ear
is usually all that is attempted and more often than not this is adroitly
dodged. On the whole Kol parents are over indulgent with their
children. The sum of moral training was said to be "Don't steal, don't
lie, don't hurt anyone." When they were asked about the type of
religious instruction given to children they said: "We neither know,
nor can we tell." What children learn is largely by observation and
practice rather than by direct instruction. Among the more literate
people of Northern India moral teaching is given through the reading
of such literature as the Ramayana of Tulsi Das. The Kols, though,
do not have even this, unless it so happens that a mendicant reads to
them, nevertheless it would not appear that their morals are any worse
than those who have considerable more light to guide them.